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A
LETTER

FROM THE MARQUES

of ARGILE and Sir WILLIAM

ARMYN, In the name of them-

selves and their Confederates, to

Sir Thomas Glemham, Dated at

Barwicke, *January, 20.*

WITH THE
ANSWER

OF SIR
THOMAS GLEMHAM

And the Commanders and Gentry of

Northumberland, Dated at New-

castle, January, 23.

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1643.





Gentlemen,

Although we justly presume, that the solemne mutuall Covenant entréd into by both Kingdomes, hath long since come to your hands, & likewise that you have had notice of the raising of this Army desired by the Parliament of *England*, for the prosecution of those Ends therein expressed, (*viz.*) The preservation and Reformation of Religion, the true Honour and happinesse of the King, And the the publique Peace and Liberty of His Dominions. Yet that it may appeare both to you and all the world, how unwilling we are to make a forcible use of those Armes, we have been constrained (by the disappointment of all other meanes of safety) to take up: We the Commissioners and Committees of both Kingdomes, have thought fit beside that Declaration, (a Coppie whereof wee herewith send) lately emitted in the name of the Kingdome of *Scotland*, for the satisfaction of the people concerning the Entrance of this their Army; To take more perticular notice of you the Chiefe Gentlemen and Commanders, hoping likewise that things of so great and considerable consequence, will find with you such an entertainment, as will answer the weight and importance of them.

We will not so much wrong the Cause we have undertaken, as to goe about after so many Demonstrations of the necessity of our present Posture, to dispute it with you, but rather in stead of Arguments, we thinke it reasonable to acquaint you with our well weighed resolutions which are through the assistance of that God in whose cause we are ingaged, and whose strength alone we trust in, with our utmost industrie and hazard, to endeavour the prevention of that imminent danger, not onely of Corruption, but of Ruine, which we see evidently intended to the true Protestant Religion, by the Popish and Prelaticall Faction, whomever wanted Will, but now thinke

they want not strength and opportunity to accomplish it, as also the Rescuing of his Majesties Person and Honour, so deeply and unhappily intangled in the Councils and Practice of them whose actions speake their ends, to be little better then Poperie and Tyrannie, and the redeeming the Peace and Libertie of his Dominions, in which the Irish Rebellion, and the sad and unnaturall Divisions in *England* have made so great a breach.

To the accomplishment of those so just and Honourable Designes we have reason to expect the concurrence of all men, who either owe, or pretend a due love to their Religion, King, and Countrey, and shall be very sorry to want yours; but if mis-information or any other unhappy grounds shall so farre prevaile with you, as to reckon us in the number of your enemies, which certainly we are not, if you be friends to those ends mentioned in our Covenant: And in stead of that concurrence with us, which we wish and hope to deserve, we find from you opposition, and Acts of Hostilitie, the Law of nature and your owne reason will tell you what you are to expect.

We onely adde, that though it will not a little trouble us, to see men withstanding, not onely us, but their owne good and happinesse; yet it doth in good measure satisfie us, that we have not neglected this, or any other meanes to the best of our power, or understanding, to prevent those inconveniencies and mischiefes that may arise from those Acts of force which we shall be necessitated unto.

Subscribed at *Barmick* the 20.
of *January*, 1643. by the War-
rant, and in the name of the
Committee of both Kingdoms.

By us your friends,

W. Armyn. M. Argyll.

My

My Lord, I have this day received yours, together with one to the Gentlemen of the Countrey, and having communicated with them, wee returne you this Answer,

THAT without the sight of that Letter, we could not have bene induced by any flying rumours to beleeve, that the Scottish Nation, or a prevailing Party for the present in that Nation, would have attempted an invasion of *England*: So contrary to the lawes of God, of Nations, of both Kingdomes, and especially to the late Act of Pacification: So opposite to their Allegiance, and Gratitude to his Majesty, to that neighbourly love which they pretend, to that discreet care which they should have of their owne safety.

We could not otherwise have imagined, that they who by his Majesties goodnesse enjoy a settlement of their Church and State, according to their own desires, should needlessly and ingratefully imbroile themselves in a businesse that concernes them not, forfeit their rights, disoblige His Majesty, and hazard the losse of their present happinesse.

No Order of any Committee or Committees whatsoever of Men, or Angels, can give them power to march into the bowels of another Kingdome, to make offensive War against their naturall Sovereigne, upon the empty pretence of *Evill Councillours*, who could never yet be named. And for the *English* Agents we cannot beleeve them to be any *Commissioners*, lawfully authorised, either by the *Parliament*, or by the two Houses,

or yet by the House of Commons, where so many of the Members are expelled by parciall Votes, so many banished by seditious Tumults; so many voluntarily absent themselves out of conscience; where desperation or want of opportunity to depart, or feare of certaine plunder, are the chiefest bonds which hold the little remnant together from dissipation; where the venerable name of *Parliament* is made a stale to countenance the pernicious Counsaillers, and Acts of a close Committee.

For Subjects to make Forraigne Confederacies without their Soveraignes assent, to invade the Territories of their undoubted King, to goe about by force to change the Lawes and Religion established, is grosse Treason without all contradiction: And in this case it argues strongly, who have been the Contrivers and Fomenters of all our troubles. No Covenant whatsoever, or with whomsoever, can justifie such proceedings, or oblige a Subject to run such disloyall courses. If any man out of ignorance, or feare, or credulity, have entered into such a Covenant, it binds him not, except it be to repentance, neither is there any such necessity as is pretended of *your present Posture*, your selves cannot alledge that you are any way provoked by us, neither are we conscious to our selves of the least intencion to molest you.

Those ends which you propose are plausible indeed to them who doe not understand them: The blackest designs did never want the same pretences. If by the *Protestant Religion*, you intend our Articles which are the publicke Confession of our Church, and our Booke of
Common

Common Prayer, established by Act of Parliament, you need not trouble your selves ; we are ready to defend them with our blood. If it be otherwise, it is plain to all the world, that it is not the *preservation*, but the innovation of *Religion* which you seeke, howsoever, by you stiled *Reformation*. And what calling have you to reforme us by the sword ? Wee doe not remember that ever the like indignity was offered by one Nation to another, by a lesser to a greater. That those men who have heretofore pleaded so vehemently for liberty of conscience, against all Oathes and Subscriptions, should now assume a power to themselves by Armes, to impose a Law upon the consciences of their fellow Subjects ; A vanquished Nation would scarce indure such tearmes from their Conquerers : But this we are sure of, that this is the way to make the *Protestant Religion* odious to all Monarchs, Christian, and Pagan.

Your other two ends, that is, The honour and happiness of the King, and the publicke peace and liberty of his Dominions, are so manifestly contrary to your practise, that there need no other motives to withdraw you from such a course, as tends so directly to make his Majesty contemptible at home & abroad, and to fill all his Dominions with rapine and blood. In an Army all have not the same intentions, (we have seen the Articles agreed upon, and those vast summes and conditions contained in them, as if our Countrey-men thought, That *England* was indeed a Well that could never be dry. And whatsoever the intentions be, we know right well what will be the consequents : If it were otherwise, no intention or consequent whatsoever, can justify an unlawful

lawfull action. And therefore you do wisely to decline all disputation about it. It is an easie thing to pretend the *Cause of God*, as the Jewes did the *Temple of the Lord*, but this is farre from those *evident Demonstrations* which you often mention, never make.

Consider that there must be an account given to God of all the blood which shall be shed in this quarrell. The way to prevent it, is not by such insinuations, but to retire before the sword be unsheathed, or the breach made too wide: You cannot think that we are grown such rane creatures, to desert our Religion, our King, our Lawes, our Liberties, or Estates, upon the command of Forreiners, and to suffer our selves and posterity to be made beggers, and slaves without opposition. If any of ours shall joyne with you in the action, we cannot looke upon them otherwise, then Traitors to their King, Vipers to their native Country, and such as have been Plotters, or Promoters of this designe from the beginning. But if *misinformation* or feare hath drawne any of yours ignorantly or willingly into this Cause, we desire them to withdraw themselves at last, and not to make themselves accessories to that deluge of mischief, which this second voyage is like to bring upon both Kingdomes.

Subscribed at Newcastle, January 23.
Tho. Glemham. &c.

F I N I S.